1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

steaming, looked the same; and the women's quarters in the tent, with its disarray of saddles, saddlebags, mattresses, cushions and what not, seemed to be just as I had last seen it.

On the left of the guest-tent stood a smaller tent. From it presently emerged a young Bedouin, simply clad, but attended by four slaves carrying hunting-hawks, a string of greyhounds beside them. As I went to meet him, I had an absurd sense of unreality. I knew, of course, who he was, but at the moment I simply could not feel that this dignified manly *sheykh* ceremoniously advancing towards me was really the playful little boy of yore, the lovable but dirty gamin we had one night dragged out of a camel saddlebag. Of one thing, however, I was instantly aware: Fuaz did not know me; and my name, as Arabian guest-ceremonial demands, had so far remained unspoken, nor had any news of my coming preceded me.

A Negro slave placed a small *ekim*—a black rug with a coloured border design—at my feet. On this small but sacred emblem the Amir and I exchanged greetings. With his right hand over his heart he bade me "God's peace." Then he conducted me within the guest-tent.

The four slaves spread the precious tribal rug of state: it covered the whole floor. On the farther side of the hearth, a great pile of sheepskins, rugs, and cushions, buttressed against two camel-saddles, made a luxurious divan—the throne of the desert chieftain. Fuaz slipped off his sandals and motioned to me to seat myself on his right. Notables, slaves, and men of the Amir's bodyguard ranged themselves on the great rug. No one spoke.

272 and, as the cup is often as much as a meter below the pot, great dexterity is necessary in order not to spill a drop. But even the best pourer spills when jostled — whence the sayings: "*Čefâḳ al-ʿawḳ*, may Allâh save thee from an obstruction!" "*Čefâḳ aš-šerr*, may Allâh save thee from evil!" 20. *Arnâḳ* signifies anything that resembles a round grain, as, for instance, several kinds of spice, drops of water, etc. Instead of *ṣinijje* the poet uses the word *kursi*. 21. The coffee, very strong in itself, acquires through the addition of five different spices, as is the custom in the towns of inner Arabia, still more body and leaves on the cup a fine sediment, which the poet compares to red fringes, *šebrâḳ*, and to the blood of a heart, from which the main artery has been torn out, *maʿlûḳ*. 23. When he has drunk the strong coffee, he again [326] longs for his sweetheart, *ṛarw*. 24. *Šaʿûḳ* and (16) *ašʿâḳ* signify the grip of a sword or dagger, richly ornamented with gold and precious stones. In the larger towns of inner Arabia there are craftsmen, thorough artists in their work, who make to order such handles, often of wonderful beauty. 26. The ladylove laughs at one moment and cries the next. When she smiles her white teeth glisten. *Ḥâḳ* is the name for the quick flash of the lightning. 27. The calf of her leg [201] is well turned and firm. 28. The town dweller in inner Arabia stretches out his fingers when surprised. 30. Ǧwâd did not know whether to say *minn* or *min*, and was unable to explain what the word meant in this connection. *Dubbal* signifies the incisors, *min fowḳ*, of the upper row. 31. The poet's heart is agitated, as if the town crier or auctioneer had carried it about the market places, offering it for sale. *Mawsûḳ* has the same meaning as *maʿḥûḏ*, a captured or imprisoned one. The clerk Ǧwâd knew the Rwala dialect well and adapted himself to its pronunciation.

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an inhabitant of the Mâred fort" or "of the settlement of a," "*râ'i-l-kerije*, he is a settler." 10. 'Abdallâh eben Ḥasan n 'Askar was the lord of another settlement. The Bedouin -camels are easily scared by the shade and the rustling of m groves, as well as by the high walls enclosing them. *Rabb as-sera'* or *'oḳb al-bârḥa* means after yesterday. The l-fed she-camels on yesterday's march were still a little y, for their bellies were full and much of their food not digested. As they found no pasture on their whole trip m Nefi to Eben 'Askar and all they got in his house was ttle dry grass, they digested all that was in their stomachs l emptied their bowels, which caused their loins to sink in. The black Bedouin tents stood in the basin, while the she-nels were approaching across the plain. When they were sight, the Bedouins sent out a rider to meet them and find who they were and whither bound, also to inquire about camping places of their friends. 17. Eben Ruḥmân was ef of a small kin of the Dowšân clan. *Zeml at-tḫût* or *l aṭ-ṭḳâl* is a camel able to carry heavy loads (more than ee quintals). 18. The Dowšân belong to the 'Elwa division of Mṭejr but are often at war with the other Mṭejr, as they not submit to the head chief. 20. Fejḥân eben Ża'ed eben jbân, the Dowšân chief who ordered the search for the uty (21), offered 'Abdallâh the assistance of a large nber of his tribesmen mounted on she-camels, but cheated in this. *'Arâwi m'arrât* are she-camels on which the riders only on a piece of cloth fastened between the hump and s. 23. *An-neǧâjer msawwât* was explained to me by Mḥam-d to mean the same thing as *al-ešidde*, riding saddles, while âr thought that it signified *ḫalâwa*, reward or gratuity en to the herdsmen. *Al-ḫerz terz* means, according to Ḥmâr, bargaining for the pay to be given to the hired camel ers, while Mḥammad understood it to be the total expense he expedition. *Râ' aṣ-ṣûf* is a seller of fancy bags for horse camel saddles. 24. Before he could use these she-camels had to have good saddles, *ḫašab*, bags, *ṣûf*, water bags, *d*, and arms for their riders, *âlât*. The riders too had many hes and were insatiable in their demands. 25. Their stop- g and shaking the little sticks used in guiding their camels ified that they threatened to leave if 'Abdallâh would not nt all their demands. The rattans were sold by the dealer bags. 26. 'Abdallâh relates in a sarcastic manner that he

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Thou deprivest an old woman of her only son,
O thou by whose hand the wounded finds no restful sleep!

'Aẓejb eben Mow'ed is a Rwejli hero. He slackens the rein to let his mare take him into the midst of the enemy. A *ǧenîn* is an only son of an aged mother.

Jâ ḥṭejl wa' ḳalbi ṛada'
mâ bên dlejjel w-ar-raṭû'
jâ ḥṭejl low tašûfaha
mâ telbes al-melṭam dalû'.

O Ḥṭejl! ah! my heart is wandering
Between Dlejjel and the mare Raṭû'.
O Ḥṭejl! shouldst thou ever see her,
She wears no veil but keeps her mouth free.

The youth is to take part with his mare, Raṭû', in a raid of at least a month's duration; but, hating to part for that length of time from his sweetheart, Dlejjel, he complains to his comrade, Ḥṭejl. *Raṭû'* is a species of the *kbejše* breed. *Melṭam* is a large kerchief, folded under the chin and sometimes pulled by women and girls up to their noses, thus forming a sort of veil. A *dalû'* is a woman who never covers her mouth.

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Waǧdi 'ala-r-rab'i sanad
ṭannab ar-râ'i jaṣîḥ
zaban al-ḥṣân elja' balad
ar-rab'i čassâb al-medîḥ.

My desire takes me after Sanad ar-Rab'i,
As soon as the herdsman's high voice gives the alarm.
He defended the stallion when he stopped from exhaustion.
Ar-Rab'i was a raider of great fame.

Sanad ar-Rab'i, the famous Šammari war chief of the Rbâ' clan, rode a mare whose endurance surpassed that of any stallion. When, in a long fight, the strength of even the most powerful stallion was so far gone that he exposed both himself and his rider to the danger of capture or death, it was Sanad who, appearing in the nick of time on his mare, rescued the rider and the stallion too and never failed to return with booty. When giving the alarm cry the herdsman or watchman holds the palm of his left hand before his mouth and shakes it, at the same time prolonging the vowels. In his

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right hand he holds his staff or a rifle, to which he ties his kerchief for a flag, and points it in the direction of the threatening danger. *Ḥṣân* always means a stallion, *faras* a mare, *ḫejl* horses in general. The *ḥṣân* is, as a rule, more enduring than the mare. *Al-ḥṣân balad* means "the stallion became tired," implying that he stopped moving owing to oversweating or because he was so weakened by heat and thirst that he could not escape from the enemy hard in pursuit of him. *Zaban*, he protected, took his part. He that is threatened with death or is in fear of an avenger asks the protection of one more powerful, who will then shield and bring him to a place where he can live in peace, *zabaneh*.

Jâ 'ejâl duḳḳû-l-barûd — My sons, pound the powder;
lel-moṛrebi muḫḫ al-ḥadîd — For al-Moṛrebi we need steel,
lâ budd min jowmen ja'ûd — And the day is sure to come
jafroḳ wadîden 'an wadîd. — Which will take the lover from his sweetheart.

A Turkish officer, known to the Rwala only by the name of al-Moṛrebi, was in command of the regular troops who drove back the Bedouins whenever they tried to encamp in the settled territory. This happened in the seventies of the last century, when it was the policy of the Turkish Government to protect the *fellâḥîn* from the Bedouins. The Rwala, who had lost many men, thirsted for revenge and as they could go neither to Syria nor to Irak they manufactured their powder themselves. *Muḫḫ al-ḥadîd* is steel. They wished to shoot al-Moṛrebi with a steel bullet, thinking that an ordinary one of lead would not kill him.

Narmi-l-'aša benḥûrhen laṭ-ṭejr
w-en kankabb al-adnas wara'
bemšenšelâten ṣan'ahen bed-dejr
berḳab 'adlât al-ǧena'.

Before the throats [of the she-camels] we shall throw their supper to the birds of prey,
Though the base one still lingers behind;
With spears adorned with chains made at ad-Dejr
[Driven] into the necks of mares fed from the new crop.

Benḥûrhen means the confusion of galloping camels and also their throats. Our riders are loath to retreat; they want